THE PACIFIC

A religious and family paper

Theo Sem ding Room

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A NATION'S STRENGTH.

What builds the nations pillars high
And its foundations strong?
What makes it mighty to defy
The foes that round it throng?

Is it not gold? Its kingdoms grand
Go down in battle's shock;
Its shafts are laid on sinking sand,
Not on abiding rock.

Is it the sword? Ask the red dust
Of empires passed away;
The blood has turned their stones to rust,
Their glory to decay.

And is it pride? Ah! that bright crown
Has seemed to nations sweet;
But God has struck its luster down
In ashes at his feet.

Not gold, but only men can make
A people great and strong;
Men who, for truth and honor's sake,
Stand fast and suffer long.

Brave men who work while others sleep,
Who dare while others fly—
They build a nation's pillars deep
And lift them to the sky.

—Ralph Waldo Emerson.

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THE MUSIC OF LIFE.

James Lane Allen, in "A Kentucky Cardinal," speaking of the books on the shelves of the library, says: "Every volume there is an instrument which some melodist of the mind created and set vibrating with music, as a flower shakes out its perfume or a star shakes out its light. Only listen, and they soothe all care, as the silken-soft leaves of poppies had been made vocal and poured into the ear." If that is true of a library of books, how much more true of a church full of men and women whose memories are like phonographs that have been gathering up the notes of sorrow and of joy, of love and hate, of victory and defeat, from the struggles and trials of their lives. Nothing is so interesting, nothing so important, as the individual personality. How to touch each life so as to bring out the music that shall add to the great choir of humanity in voicing thanksgiving to God and inspiring enthusiasm among men, is the greatest problem of the preacher, or of the leader in any good cause.—Louis Albert Banks, D.D.

HIS CARE.

People sometimes talk as if the blessed Master only got fruit out of us with a prunin'-knife—always standin' over us, an' a-cuttin' here, an' a-loppin' there. Why, bless his name, sunshine and showers, and the gentle south winds have a deal more to do with a bunch of grapes than prunin'-knives have. We do want a bit o' prunin' now an' then, I dare say, but don't 'e go a-thinkin' about the dear Lord as only standin' over us for that. A-standin' there with all his kindness and care. Why, he is trainin' the branches, and is watchin' over us, and wardin' off blights, and keepin' off enemies—slugs and snails, and such like—that do harbor in a man's soul; and his gentleness and loving care have a deal more to do with the fruit than the knife has.—Daniel Quorm.

Wealthy Merchant—"What, you here again? Why, I ki ked you out into the street this morning.

Peddler—"Ish dot so? Vat a splendid memory! I had forgotten all about it. Don't you want to buy a fedder duster before you kick me out some more?"

THE AMERICAN BOARD
MILLION DOLLAR CAMPAIGN
ON THE PACIFIC COAST

"WE CAN IF WE WILL."

THE PLAN.

The Church which contributes from all sources (i. e. Church, Y. P. S. C. E., S. S. and Woman's Auxiliary) $1.40 per resident member, will be on the Million Dollar Line.

How to Work the Plan.

1. Let the pastor study the splendid successes and the unprecedented opportunities of the American Board until his heart leaps up with a desire to aid in the present movement.

2. Then let him give a day to the theme and acquaint his people with the facts, touched with the glow of his own enthusiasm.

3. Then let him confer with the interested members of his flock, old and young, and enlist their co-operation.

4. With their aid let him apportion the amount asked for from his church, to each department, i. e., the Church, the Woman's Auxiliary, the Y. P. S. C. E., the S. S.

5. Let a leader or a committee be selected to work the plan in each department.

6. A canvass of members to secure personal subscriptions, payable on or before August 1st, 1906, should be made as preliminary to all other methods.

7. Each pledge may be divided into weekly or monthly payments, and so made easy to all.

8. The District Secretary will be glad to respond to calls up to the limit of his time and strength and to furnish pledge cards, envelopes and literature.

H. Melville Tenney,
District Secretary.

Rev. C. R. Brown,
Rev. George C. Adams,
Mr. Jas. L. Barker,
Co-operating Committee.

Cornelius H. Patton, Home Secretary.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, January 11, 1906

THE CHINESE AND THE FUTURE.

The last magazine number of The Outlook contains a valuable article on "Chinese Citizenship in Hawaii," by the Rev. Dr. Doremus Scudder who has charge of the work of the American Missionary Association in those islands. Dr. Scudder considers the principal objections to the Chinese and shows that there is no basis for them. This article shows that if the Chinaman is not a genuine immigrant it is not his fault, that he has shown himself to be such in Hawaii where he has had a fair chance, and would show himself to be such elsewhere if he were dealt with as immigrants of other nationalities are dealt with. It is stated that during the monarchy several hundred Chinese became naturalized, and that today "our Chinese American citizens, whether of pure or mixed stock, are as proud of their country, and exercise their franchise with as great conscientiousness as the descendants of Pilgrim Fathers or Virginian Cavalier."

The article by Dr. Scudder shows further that the Chinaman is a remarkable home maker and a good provider, and that for this reason Hawiian women have been glad to unite with them in marriage. It is stated also that out of the inter-marriages with Hawaiians, as well as from those with persons with Portuguese, Greek, Scotch, English, German or Spanish blood, have come some of the best strains of life.

As to the clannishness of the Chinese and their failure to adopt our customs Dr. Scudder says that we have forced them to this by our treatment of them, and that in the islands where different treatment has been accorded the condition is quite different from what it is here on the mainland. In Honolulu, he states that they are no more clannish than any other nationality.

Other portions of Dr. Scudder's article set forth the intelligence of the Chinese, and testimony is given which shows that in not a few instances they excel as students the best among our own young people.

The article concludes with a statement as to the Chinaman industrially. Dr. Scudder sees, as we all see, that the world is approaching a great industrial struggle and that the man whom the past has made industrially fit is bound to be the survivor in this struggle. "No one can study the Chinaman without realizing that nature has expended her ingenuity in fashioning him into a consummate economic fighter. In some respects he represents the summit of the evolutionary process. He can give all other nationalities odds and yet win."

Dr. Scudder does not argue for the indiscriminate admission of the Chinese into our country or citizenship. But he does ask for such treatment of and such association with them as will in the future make the two worlds of China and America kin. He says what every person in this country should be brought to realize that "We as a nation cannot continue to isolate the eastern Asiatic from the rest of the world and treat him either as an enemy or an inferior." The word is: "He is neither. He will contribute to the development of the world state and of the rounded human nature of the future some elements of as great value as any which the Anglo-Saxon is to give."

In this able article Dr. Scudder pleads for that for which The Pacific has been pleading on these shores for many years. It is something that must be. It is together, and not in isolation or separation that the different races of the world are to work out the world's great future. We of this nation, or of this race, are not the people; and wisdom will not die with us. Of this we are assured. As a race we will die, will perish from the earth, if we do not root out our race prejudice and in hearty cooperation with other races apply ourselves to the work to which God has called mankind in general.

"THE JAPANESE INVASION."

An esteemed subscriber in Southern California, renewing his subscription, writes us as follows: "Last year I wrote you that the Japanese Invasion was threatening this part of the country so that it might be necessary for many of our working people to go back East. You noticed it in an editorial, but could not see how going back East would help the matter any. Probably it would not in most cases. But in mine, and in many others that I have known, it would be better. Were it not for health's sake I could make ten dollars there where I cannot make one here. And it must be so with many others. When I came to the State fifteen years ago, there were about one million two hundred and fifty thousand people, and there are not two millions yet. Of probably fifty million people who have been here, only a few stick."

We are of the opinion that our friend greatly overestimates the number of people who have come to California from the East. And we could not, of course, expect more than a small percentage to re-

main. It is not an easy matter to break away from a place in which one has established himself in business and get established in a new place. California has been filling up with people about as rapidly as any other state except those prairie states where large tracts were thrown open for settlement under the homestead act.

It is in all probability true that some persons have found it less easy to make a living here because of the coming in of the Japanese. But the number has not been large.

The slow settling up of California, if it should be called slow, is due to the fact that we are a long distance from markets, to our lack of rain in a large part of the state, to the lack of manufactures and manufacturing facilities, etc.

But people from the East are constantly finding opportunities here, and we seem to have been getting our proportionate share of emigrants during the last few years, and a large number have profited greatly by coming here.

As to our Southern California friend, we have no doubt that were it not for health considerations he would be much better off back East than here. He has a fine farm in one of the finest parts of one of the finest states in the Union. The present writer has seen it many times.

But while our friend differs from us on the question of Japanese immigration and labor he is not of that class who would abuse that people. He has not to learn the lesson which some have yet to learn on the Pacific coast that these, as well as other, Asiatics are members of the human brotherhood; and that God intends that they shall have a square deal and a fair chance in the world's future.

However, the United States is not likely to be overrun by the Japanese now that so many opportunities are opening up for them in Korea and Manchuria. Already many have left this country to avail themselves of those opportunities.

THE MOVEMENT FOR UNION BETWEEN THE BAPTISTS, THE FREE BAPTISTS, AND THE DISCIPLES.

The movement for the union of Baptists, Free Baptists and Disciples of Christ is making reasonable progress. Both the Baptists and the Disciples of Christ have been wooing the Free Baptists, and the outcome may be the union of three bodies. The Boston Transcript says: "The plea of the Baptists is that there is no longer any reason for division. Free Baptists are open communionists. Within ten years a tremendous change has taken place among Baptists of the North. Not a decade ago Rev. Dr. Conwell of Philadelphia precipitated a mild panic in a Baptist congress by declaring in favor of admitting all Christians to the Lord's table when prepared by Baptist ministers. A chatter of Baptist leaders arose, and it was said as with one voice that if close communion is to be abandoned the denomination might as well be, and a Crozier Theological Seminary professor asserted that no question among Baptists was deader than that of open communion. Now all is changed. In country districts there are some Baptist pastors, it may be, who give invitations to those of the same faith and order only, but practically in all cities Baptists bar no baptized persons. Many pastors even invite others to the communion table. In American religious history no more radical change has taken place in any body in so brief a time. Hence the Baptist plea to the Free Baptists. It tells the Frees that the larger body has come over to the position of the smaller."

The Rev. Dr. Ball of the Free Baptists wrote recently to a member of a committee appointed by the Disciples:

"The result of our meeting with the Committee of Twelve appointed by the Baptists was a great surprise. We found them more than ready to declare for perfect liberty, in each local church, to regulate the matter of communion, and all other local affairs. They also freely express a wish for a conference with your Committee of Twelve on the question of union, and express the hope that the Disciples and the Baptists might speedily become one body. This entirely changes the order we have been pursuing. Our hope and expectation has been that the first union effected would be between the Disciples and the Free Baptists, but now it appears that the first union will be with the Baptists and then with the Disciples. Since our meeting in Brooklyn I have seen several leading Baptist ministers not on the Committee of Twelve, and they ardently desire that this consummation should be speedily reached.

"The Baptists will act on the basis unanimously adopted at Brooklyn next May at their general convention in Philadelphia. My hope is that an extra session of our general conference will be called immediately after their May meeting in case the basis is adopted. The indications are that our general conference will adopt the basis at once. If it does, the united body of Baptists will be in good shape to negotiate with your Committee of Twelve."

The editor of the Christian Evangelist, a paper published in St Louis in the interests of the Disciples, says concerning this: "The union of Baptists and Free Baptists, if it shall be accomplished, would certainly open the way for the union of Baptists and Disciples of Christ. Every step in the direction of union makes a further step easier. There will come such a blessing to those seeking to fulfill the desire of Christ's heart, that they will wish to go as far as the New Testament will permit, in securing such union."

The church which we name here as "The Disciples of Christ" is the one known widely as "The Christians." We prefer the former appellation to the latter for the reason that the word Christian applies to people in all religious bodies, and should not be used in any exclusive manner.

Writing concerning the misuse of this word, The Christian Century, a paper published in the interests of the Disciples, says:

"It is painful to reflect upon the abuse and perversion of the name Christian in the history of the church. No term in the world has ever been more sadly misapplied, more horribly mangled in its abuses and misapplications. In its New Testament sense it is invariably applied to anointed and consecrated men and women, conformed by the Holy Spirit to the image of God's dear Son. We apply it to institutions, to denominations, to newspapers, to church houses; to schools and colleges and to all kinds of inanimate and non-Christian things. The application of the term Christian to a single religious body to the exclusion of the rest of Christiandom is to denominationalize, and therefore to abuse the term, as we do when we call ourselves the Christian Church. The

word Christian when applied to a single religious party, is just as sectarian as Baptist, Methodist, Presbyterian or Episcopalian. The Christ party in Corinth were as sectarian and as reprehensible as the rest, because they took the name of Christ to distinguish themselves from the rest of their brethren. You may apply the name to the individual believer, to the local congregation of believers, and to the whole body of Christ at large, and these are its three legitimate applications."

It was not the intention, we believe, of the followers of Alexander Campbell to call themselves Christians in distinction from others; but this becomes inevitable as soon as the word began to be used by that people as it is used. Such is not their intention today; but as things religious are now constituted the word cannot be made use of otherwise. It has accordingly long been the custom of the present writer to use the word in quotation marks when it is used in any manner other than with its wider and general application. The appellation, "The Church of the Disciples," is not open to such objection, and we wish that it would come into general use.

Doubless if this contemplated union should be accomplished, some change in the name of each one of these religious organizations would occur.

BENEFACTIONS DURING NINETEEN HUNDRED AND FIVE.

A Good Record for the Year.

The last week of the year the Chicago Record Herald contained detailed list of the large individual gifts during 1905 for educational, religious and other beneficent purposes. We give here a condensation of that article:

For education	$37,303,000
Galleries, museums and societies	7,024,000
Hospitals, homes and asylums	5,391,500
Miscellaneous charities	5,700,175
Church work	4,242,757
Library buildings	1,993,000
Gifts other than cash	2,435,000
Donations sent abroad	2,015,000
Total	$66,104,432

Nearly a hundred dollars a minute! That is the Christian tribute paid by the year now passing, through each of its hours, night and day, to mankind's betterment and relief from suffering. The total is astounding, unless one has followed the course of such annual reports and so become somewhat accustomed to eight figure giving—$66,104,432!

Yet all records such as this are necessarily incomplete. Much that is given passes without public notice, so that even an estimate is out of the question. The journalistic statistician must rely upon figures published from day to day, and must further define the limits of his work because of the uncertainty of publication in one part of the country of gifts of small total made in some other part. In these tables $5,000 has been assumed as the minimum to be considered—and the multiplicity of small donations thus lost sight of would certainly raise the year's total by ten millions.

Individual givers, too, are here accounted for only, which fact prevents the list from enrolling such a magnificent charity as that which went out to the suffering Russian Jews.

With all these limitations however, the American people, at this Christmastide, with peace and good will ruling their land, may congratulate themselves that their nation has given to good causes since January last came in at the rate of an hourly average of $10,741.06.

$37,303,000 For Education.

Considerably more than half of the grand total has gone to the advancement of education. Eighty-three colleges and schools are named in that part of the annual report, though, even so, the gifts to this cause would not have stood in such overwhelming proportion to the benefactions of the whole twelvemonth had not the four largest donations of all fallen under this head. In April, Mr. Carnegie set by $10,000,000 as a fund for aged educators, followed a month later by Mr. Rockefeller with another $10,000,000 for the cause of general education, while the tragic death of Mrs. Leland Stanford threw into this same scale $4,875,000 more.

The "baker's dozen" of most "lucky" universities rank as follows:

Leland Stanford University	$4,875,000
Harvard University	1,500,000
Yale University	1,405,000
University of Chicago	1,150,000
Union Theological Seminary	1,100,000
McCormic Seminary	1,000,000
Millikin University	1,000,000
Columbia University	699,000
University of Virginia	610,000
Brown University	550,000
College of the State of New Jersey (Princeton)	437,000
University of California	400,000

Among these givers to the training of ideas, old and young, are several of the country's most prominent citizens. Senators Elkins and Aldrich have each given $10,000 to the Catholic University, T. P. Shonts of the Canal Commission has given to Monmouth University and Colonel "Jim" Guffey to the University of Virginia. Thirty thousand went to the various educational works in the name of W. J. Bryan, and the will of Elizabeth Wheaton left the whole residue of her fortune to the seminary which bears her name. Is one also to consider as educational the bequest of $5,000 by an anonymous Chicagoan who wished his money to be used to "explore the soul?"

Following the benefactions of 1905 rank as follows: To galleries, museums and societies of kindred aims went $7,024,000; to "homes," hospitals and asylums, $5,391,500, with $4,700,175 to miscellaneous charities. Church works of various sorts followed close with $4,242,757, and $1,993,000 for library buildings. Add to these totals $2,435,000 which came in gifts other than cash, though valued "officially," and this country is found to have received in all $84,089,432; $2,015,000 was sent to do its work in foreign fields.

A study of these figures in connection with the similar totals of the last five years, shows that 1905 has surpassed 1904, though it has not equalled earlier years; falling, indeed, far behind 1901's splendid "record." The benefactions for these years in round numbers, have been: $47,500,000 in 1900; $107,360,000 in 1901; $94,000 in 1902, with 1903 beating that by an

even million; only $62,000,000 last year—and $86,100,000 this.

In the second place, compare the gains and losses in the various divisions as shown by the figures of 1904 and 1905. There have been losses in the gifts to galleries and museums, in those made to church work and to miscellaneous charities, and nearly $8,000,000 less has been sent abroad; but there have been gains in the benefactions made to hospitals and libraries, while the advance shown under the head of education is of itself so immense that the year's total rises more than $24,000,000 above that which 1904 could show.

Woman's Part in the Work.

The detailed lists following show also that American womanhood is playing a mighty part in this splendid work, and that no fewer than sixteen of the givers have equalled or surpassed the million mark—among themselves giving more than a half of the year's total.

Four of these last are women, while Miss Helen Gould, giving $700,000 and Mrs. F. F. Thompson but $50,000 less, might well be included in the roster. Three other women who have generously helped the world's work are Mrs. T. F. Ryan ($225,000), wife of the financier; Miss H. T. Gardiner ($200,000), and Mrs. Russell Sage ($75,000).

The "roll of honor," where one may rank the givers of millions, reads:

Andrew Carnegie	$14,099,000
John D. Rockefeller	11,635,000
Mrs. Jane L. Stanford	4,985,000
Stephen Salisbury	3,450,000
John C. King	2,000,000
General Isaac J. Wistar	2,000,000
Mrs. E. D. Rand	1,250,000
Henry Phipps	1,050,000
Margaret A. Jones	1,025,000
Mrs. Emmons Blaine	1,000,000
George W. Clayton	1,000,000
Benjamin Ferguson	1,000,000
Cyrus McCormick	1,000,000
James Millikin	1,000,000
Darius O. Mills	1,000,000
W. F. Milton	1,000,000
	$48,494,000

Mr. Carnegie, however, may be considered as only in second place, for that immortal old gentleman whom someone once named as his favorite poet—Mr. Anonymous—gave $22,013,500 as 1905 ran its course.

Carnegie Ahead of Rockefeller.

But the "Ironmaster" has done pretty well. Where he had reached only $101,483,633 when this dying year was on its threshold, he has now advanced to $115,582,633—along that self-established road which is to prove private wealth a public trust. Mr. Rockefeller ranking second on the honor role, has given in all $61,371,000 to various causes.

Other "household names" on the completed list, with gifts ranging from Adrian Iselin's $5,000 to Levi P. Morton's $650,000, include Samuel Sloan, Cornelius Bliss, James Speyer, Morris K. Jesup, James Stokes, John Wanamaker, J. P. Morgan, Jacob Schiff, Henry Frick, James Stillman, D. K. Pearsons, Ralph Voorhees and W. K. Vanderbilt.

Among the large donations for religious work, aside from those to theological seminaries, was the one of $600,000 by Levi P. Morton for the Cathedral of St. John the Divine in New York. There was one of $700,000 by W. S. Vare to the Church of the Messiah (M. E.) in Philadelphia, and one of $500,000 by Mrs. M. C. Thompson for the Memorial Chapel at Williamstown, Massachusetts. Others were: $400,000 by T. E. Bondurant to "The Christian Church;" $200,000 by an anonymous giver to the Disciples of Christ in Kentucky; $100,000 by Mrs. S. Colt to the Church of the Good Shepherd, Hartford, Connecticut; $100,000 by Mrs. F. B. Cooley to Center Church, Hartford, and $100,000 by Mrs. T. F. Ryan to Memorial Chapel, Poughkeepsie, N. Y. To the cause of spiritualism J. T. Crumbaugh donated $200,000.

Among the miscellaneous charities are listed: $1,000,000 by G. W. Clayton of Denver, Colorado, for model homes; $1,000,000 by Henry Phipps of New York, for model tenements; $1,000,000, by D. O. Mills for Mills Hotel No. 3, New York; $300,000 by Mrs. J. E. Hackley for the poor of Muskegon, Michigan, and $400,000 by J. W. Parmlee for the poor of Chicago.

Among gifts other than cash are listed: Mrs. Stanford's jewels, worth $1,000,000, to Stanford University, and Mrs. Hearst's archaeological collection, worth $400,000, to the University of California.

Among the gifts for churches and missions outside of our borders were the following: $150,000 by John Wanamaker for Y. M. C. A. work in the Far East; $150,000 by Mrs. Anna Mackenzie for foreign missions; $100,000 by John D. Rockefeller for the educational work of the American Board; $50,000 by John H. Converse for the foreign mission work of the Presbyterian Church; $50,000 by Charles Lockhart for foreign missions; $50,000 by Dr. D. K. Pearsons for Anatolia College in Turkey; $75,000 by J. S. Stokes for Y. M. C. A. in St. Petersburg. Two large donations were made by W. K. Vanderbilt to foreign institutions; one of $500,000 for a hospital in Paris, and another of $100,000 for the American Academy at Rome.

Acorns From Three Oaks.

ALOHA.

A Mt. Hermon Association in the West.

They who believe that the saints will inherit the earth, and that no soul enters into full and real enjoyment of earth and sky, sea and rivulet, forest and valley, until the Lord of Glory is acknowledged as King will be glad to learn of a new and promising organization which boldly yet reverently proposes to do for this wide realm what Northfield does for New England and Winona Lake does for Indiana and the Middle West. The names of the good men are a guarantee for permanence and wise management. Men who know each others minds and hearts must be at the center of such an organization. It is the good fortune of Presbyterians to persevere and there is reason and good sense in the by-law of the incorporation which provides that two thirds of the directors shall be members of the Presbyterian Church of America. Rev. Thornton A. Mills is president; A. S. Johnston, first vice-president; David C. Bell, second vice-president; W. H. Stacey, secretary, Joseph Radford, treasurer; Rev. Hugh W. Gilchrist, general manager. I am not personally acquainted with all these gentlemen; but the president, the second vice-president, the treasurer, and the general manager are brethren so well known in this vicinity that I can speak as heartily of the solvency and sense of this new organization as of any earthly thing. It makes business. It means pure re-

creation and pure service of God in the open air, under the trees, and under the blue sky. Beside Presbyterians, Congregationalists, Episcopalians and Methodists are on the board of trustees and it is as much above any narrow sectarianism as any well organized Young Men's Christian Association. Welcome it, watch it, work with it if it meets your want and pray for it. God speed it and help it to show to many of the sons and daughters of the Golden State how much sweeter and more satisfying than worldly pleasures and Sabbath desecration are the salutary studies and wholesome recreations of his rejoicing children!

Beautiful Tuxedo.

Aloha will be under less suspicion of overpraising Tuxedo if you know that, all things considered, he wishes the association would choose another location. What right has a reasonable Calvinist to kick against a clear and conscientious majority when there is no sacred principle involved? If there is he ought to protest and even kick himself out of the traces. Vide Martin Luther et alies nobilis senies. Tuxedo is the name of a beautiful property including a well marked R. R. Station on the Narrow Gauge R. R., seven miles this side of Santa Cruz. There are four hundred twenty-five acres which include sightly hills, noble forests, two beautiful streams, and amply sufficient level lands for tents and cottages. An attractive hotel, assembly hall, minor cottages, and well appointed conveniences for comfort and pleasure are already provided. Conservative estimates agree that the plant cannot be duplicated for fifty-six thousand dollars. By reason of death and business changes and emergencies the Association has an option for a purchase price of $42,-850. It has also rented the property for a year and voted to hold a Second Conference there. Friends who observe such affairs understand well that Doctors Mills and Gilchrist proved themselves no novices in assembly work last year when they conducted a large and successful assembly at Glenwood. A good program is in preparation for this year. A sagacious suggestion of Hon. David C. Bell has been incorporated into the plans of the association. There's no graft about it. Simply a generous recognition of those who put faith and love early into the enterprise. Those who pay in a hundred dollars for stock have this amount credited on payment of a lot. I cannot say at this writing if a lot can be bought for a hundred dollars. It certainly ought, and doubtless will, secure a beautiful camping place for 1906 in one of the most beautiful groves in a part of our glorious California which is unexcelled in attractiveness. After a year you will want to buy a lot. The ride from Tuxedo, via Brookdale, the location of the U. S. fish hatchery, through Boulder to Big Basin Park, which I have recently taken, is a surprising revelation of rural beauty. I do not believe the same number of comely, modern cottages can be found on any rural driveway in our State. Here is a chance for your friends who cannot buy your acres and build longed-for cottages, yet, who earnestly long for a bit of mother earth, a cabin or a bungalow, a few trees of your own, your turn at a bath or a spring, your chance to fish or wade, and neighbors to help you look upward. And yet if I had my way, I'd invite the camp to move on to——?

Is Mt. Hermon a Rival to Pacific Grove?

This is my own question. No one has suggested it. Harmony lived and loved, and helped build a beautiful church in that blessed town. I have a natural right to question any competitive movement. Not a rival, I should say, but a kindred movement in fraternal christian emulation. Many friends will remember a like question when Stanford University began. How will it affect Berkeley? Let Berkeley's noble campus her multiplying buildings, and her thousands of students answer. The noble little temperance town by the sea, the most charming resort on our wide coast, has an assured future. If you doubt it go and price a lot you coveted years ago and note the rising prices. Let Mt. Hermon stimulate the Grove to bigger and better progress, to moderate prices, to yet heartier courtesies to guests, and both Institutions shall be the better for the saints who enjoy them, and do more and yet more for "the chief among ten thousand and the one altogether lovely." The Association of churches to which I owe grateful allegiance has made me fraternal delegate to the Methodist conference at the Grove next fall. I hope to live to report to the bishop and the brethren that a glorious federation of men have "taken to the woods," with a most cordial purpose to force the charming City by the Sea to shine as never before.

THE LATEST SURPRISES IN JAPAN.

Dr. J. D. Davis, Kyoto.

Japan is a land of surprises. The thirty-four years of my life here has been full of them. The material development of this nation has surprised the world. The rapid progress of Christianity has surprised the Christian world. To one who saw edicts against Christianity on all the bulletin boards of the empire, so that it was death to be a Christian when he came to Japan, the view of fifty-four self-supporting churches, and as many more half-self-supporting connected with his Mission, and four hundred churches in the empire with sixty thousand Protestant Christians, is a glad surprise. So is the Doshisha College with its more than one thousand graduates and four thousand under graduates scattered over the land many of them preaching, teaching and engaged in other useful occupations. The sixty Y. M. C. A's, more than half of them in government schools, and the large number of graduates of our American colleges, sent out at the request of the department of education, in Japan, who are teaching in the higher schools here, and influencing thousands of the brightest minds in Japan in favor of Christianity, are a surprise. One of these brethren, who is teaching in a commercial school on the shores of Lake Biwa, has moved that whole school of four hundred pupils in favor of Christianity, nearly a score already professing their faith, and so many of the others interested, that the Buddhists in the place tried to get the work stopped; but the educational authorities sustained the teacher and the work goes on. The Y. M. C. A. work in the armies of Manchuria has influenced those great armies more or less in favor of Christianity, and the work is still being carried on by seventeen men. The emperor's large gifts to four distinctively Christian institutions have surprised us all, and have made an impression on the nation. The progressive leaders in Japan are favorable to Christianity.

When I landed in Yokohama the other day, after an absence in the homeland of more than a year, I was met with two glad surprises. At the celebration of the thirtieth anniversary of the founding of the Doshisha College, Dec. 8th., four days before I reached

Yokohama, a glad reconciliation was effected, so that all the old friends of the school, alumni and others, join hands and pledge themselves to work together heartily for the prosperity of the school. The first pledge of this was a gift from the alumni of one thousand yen, as a fund to aid needy students in commemoration of Dr. Learned's thirty years of life and work for the school. They are also trying to raise a fund to help in the running expenses of the school, until its endowment can be increased. This coming together of the Japanese friends of the school, means its rapid development and the hearty cooperation of the Kumi-ai churches in the theological department. Another surprise was the news of the acceptance by the Kumi-ai churches at their fall meeting, in Tokyo, of the offer of our Mission to have them assume the support, from the beginning of 1906, of all the aided Kumi-ai churches, they only receiving from the American Board an amount about equal to what the Board is now giving for this work for one year, said amount to be distributed in diminishing quantity through three years. This will set the Mission free to develop new work and as soon as a band of Christians in a new place is ready to be organized into a church, it will be passed over to the independent body. This also means the speedy success of this great movement in Japan of a **independent, self-supporting, self-propagating** Christianity, with which and in which, the missionaries will cordially work. It will also be an inspiration and a help to such a cordial helpful relation and consummation in other missions here, and in other mission fields all over the world.

All this emphasizes the need and the opportunity of increased and earnest effort in every direction in this land of surprises which holds the key to The Far East, politically, commercially and religiously. We thank God and take courage and ask the great army who are behind us to do likewise, and to sustain us by their prayers and their gifts. The world has never before seen such an opportunity to move a third of the human race at once as The Far East now presents.

Kyoto, Dec. 1905.

THE GOVERNMENT OF CITIES.

No greater problem faces the American people today than that of the government of cities. Men who have the welfare of mankind at heart are seeking everywhere for that which is best in method and are working earnestly to apply it. The following from the pen of the Rev. Edward Everett Hale is suggestive: It has proved a very good thing for our American life to separate national politics from the business of the government of cities as far as possible. There are, however, some hints which could be taken from old history which might be studied to advantage.

In the best periods of the Roman state there was a certain gradation in office which reduced the candidiates for election to a certain circle of men who had experience in the government of Rome. Any young patrician who looked forward to distinction in the higher grades of political office had to take his turn in the lower grades. It was somewhat as if we said here that, if a man wanted to be mayor, he must have served in the common council at the head of some department, and on the school committee.

When the late Gov. Rice was first chosen mayor of Boston, it happened to me that I accompanied him in a visit to Deer Island. I was new in my own official duty in Boston, and of course an essential part of that duty involved some personal knowledge of the island and its inhabitants. As we came back on the boat, I said to the governor, "Why do you not do thus and thus?"And he said, "If I should be chosen another year, I might suggest so and so; but, you see, I have never been in the city government before. I am learning every day. Everything is new to me, and I must not rush into affairs where I have had no experience."

Exactly this difficulty stands in the way of every person who has not tried his hand in city administration. In the recent dramatic days in New York, where the election of Mr. Jerome was really the most important detail in a canvass curiously mixed, you heard on every side praise of Jerome because he had chosen to make his home among the people whose affairs he was administering. This does not mean that such a man hobnobs with a street-sweeper. It means that he really knows what are the needs of such a community, what are their misfortunes, what are their successes. The place of his administration is like the little garden which a country gentleman has around his house and about which he can give his orders intelligently.

When you come to analyze the success which Tammany has had in directing New York for nearly three generations of men, you find that Tammany has placed in the center of its constitution the instruction that every district leader must live in the district assigned to him. What follows is that he has the oversight of the people in his district. If they are sick, he knows it. If there is a death in any family, he knows it or can know it; and he takes care, if you please, with a certain barbaric lavishness, of their household.

The same thing exists in Boston, in its way. It is only last week that I knew of a poor Irish woman who had made thirteen people promise to vote with her ward boss, and her appeal was simply that he had been good to her family when her husband died.

I think that there is no question that in Rome, at the best period of her administration, a similar superintendence was exercised over the people in the humbler walks of life by their superiors in fortune. And if in the worst periods of Rome we find that those people were interested more in "'bread and in the circus" than they were interested in the foreign conquests of Rome or her defeats, it must be confessed that the successful Roman gentlemen earned their promotion by doing what the demands of a common humanity ought to have made them do.

I cannot help thinking that we should improve half the evils of city life if, in place of this sort of political surveillance to be carried out by selfish men for selfish purposes, we could divide Boston, for instance into as many subdivisions as there are working churches in the city, and make each church mindful for its district, eager to accept responsibilities; as in care for the sick, in teaching the ignorant, in welcoming the stranger, in arresting contagious disease.

The tender Christian oversight which in the old New England parish was exercised by the only church in that parish toward every one in the township is just as possible in the ward of a city as it is where the flowers grow and the sun shines. The district assigned to a church need not be that under the shadow of its steeple. But, gradually, the members of that church would become acquainted. Whether it is its slums or its playgrounds, they would be able to see

in detail what are its needs, physical, intellectual, and spiritual. They need not undertake the conversion of its people to their own historic religious tenets. They would fail if they did. But they could introduce sunlight where there is none ,they could arrest contagion when it first gained a foothold, and, indeed, in a thousand such ways they could bring glad tidings to those who had not heard them. To tell the whole truth, a church which had such duties would gain as much as would that district where it had the superintendence.

WHAT I EXPECT OF MY ENDEAVORERS.

W. N. BURR

(A paper read before the Riverside County C. E. Convention.)

This topic opens before me a plain path that seems to have neither beginning nor ending. It has not been necessary to spend one moment "reading up" on the topic to find something to say. "Material" flies in like veritable flies on a summer day when the screens are left open. I really did not know until I faced this topic that I am expecting so much of my Endeavorers. Perhaps I may be forced to acknowledge before I am through that I expect too much of them.

Without regard to order or comparative importance I shall pick up the items as they happen to come to me.

1. I expect my Endeavorers to attend the conventions—county, state and international. I do not mean that I expect every member to attend every convention, but I would be greatly disappointed if the society were not well represented at the state and county conventions, and I like to feel that at least one of our number will be in the crowd at the International convention. Our society has made a good record in this regard for a number of years past. From four to twelve have attended the state conventions each year, we usually have "a tally-ho local" at the county conventions, we had one representative at the Denver convention, and we had one at the Baltimore convention last July. Now, I am well aware of the fact that there is a disease known as "convention mania." A prominent pastor, referring to a good woman who attended all the Bible conferences that she could, once said to a group of conference workers: "I wish some of you would make that church member of mine see the need of supporting the work of her own church when she is at home. She takes in all the conventions, but she refuses to put her hand to anything in her home church. She frankly confesses that the activities of our church are not interesting to her—that they are too common-place." Now, I expect my Endeavorers to be convention goers, but not that kind. The convention is a school of methods in which we learn how to do some things and in which we gather inspiration for larger service; but when my Endeavorers have received what the convention has to give them, then I expect them to go home and work it all into the work of their home society, so far as possible, I expect them to put the best that is in them ,and the best they can get into themselves, into their committee work and general service in the home society.

Again, I expect my Endeavorers to remember the last part of the pledge. Of course I expect them to faithfully meet every obligation of the pledge, but—I wonder how many Endeavorers in California Societies of more than 10 or 15 members hear from every member at the monthly consecration meeting, absentees and all? I have sometimes attended monthly consecration meetings when quite a list of names would be read with only an occasional response—no response at all from members not present. And I have thought that either that roll should be revised, or some new emphasis should be placed upon that portion of the pledge which reads: "If obliged to be absent from the monthly consecration meeting of the society I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call." I expect my Endeavorers to remember the monthly consecration meeting, and if any of them are obliged to be absent from that meeting I expect them to make some little effort to send a message to be read when their names are called at roll-call. Again, I expect my Endeavorers not to make a church for themselves of their Endeavor Society, but to place their emphasis strongly on their church, always remembering that the Endeavor Society is but a department of the church. I have always been fortunate in this regard, but I have known of Endeavorers who have seemed to think their obligations all ceased with attendance upon the meetings of the Endeavor Society. For intsance, some pastors faithfully attend the Endeavor meetings week after week, and do all in their power to help their young people with their work, only to see the young people after the Endeavor meeting file out of the church, as if no obligation rested upon them to attend the evening service. Endeavorers sometimes forget that they have promised "to support their own church in every way, especially by attending all the regular Sunday and midweek services, unless prevented by some reason which can be conscientiously given to our Savior." Now I expect my Endeavorers to be very faithful to their church, and my Endeavorers are faithful in this regard. They attend the midweek service, and it is rare for any of them, with one or two exceptions, to be absent from the Sunday evening service. I expect them to follow the rule "first things first" in this particular as in others; and the church is the first thing, not the Endeavor Society. Generally speaking,—there might be exceptions—but generally speaking, I think I would advise young people to give up the Endeavor Society rather than the regular services of the church, if limited time or strength would not permit of faithfulness to both the Endeavor work and the regular church services.

Again, I expect my Endeavorers to take the Christian Endeavor World and read it. I think that any Endeavorer who patronizes regularly the fiction department of the City Library, but who rarely if ever, reads the Christian Endeavor World ought to be dealt with about as a pupil in the public school would be dealt with who would sit at his desk and read fiction day after day instead of studying his lessons. Not that the Endeavorers' "lessons" are all in the Christian Endeavor World. The Bible is the Edeavorer's textbook, first; but the Endeavor World comes next. Then other things. I draw a book from the fiction department of the City Library myself once in a while, and read it; but only as a bit of dessert that is sweet and pleasant to the taste, but not at all essential, after the courses of substantial things that have preceded it. To be a first class Endeavorer one must read the Endeavor World, whether he reads the latest fiction or not.

Again, I expect my Endeavorers to do a little thinking for themselves, which will be apparent in their business meetings, their prayer and conference

meetings, and in their association with other young people who are not Christians. I expect them to be on the lookout for ideas that shall brighten their business meetings, and enable them to talk intelligently with their associates concerning the benefits of organized Christian service. I do not expect them to be parrots or mockingbirds, but bright, glad, happy young Christians, each with a song of his or her own.

I expect my Endeavorers to be Bible students—to improve their opportunities to **know the Word**, whether they ever read the last popular novel or not.

I expect every young **man** in my Endeavor Society who is 21 years of age and over, to **remember** every public election,—presidential, state, municipal, school election, etc., and go to the polls and vote, without forcing somebody to go after him with an automobile or any other sort of conveyance. Christian Endeavorers ought to be not only **good christians**, but good **citizens**; and a good **citizen** is never a registered voter who didn't vote, if he can possibly get to the polls. It is a shame that so many of the careless voters in most places are those who would have been most likely to vote right if they had remembered to go and vote at all. I expect my Endeavorers to stand like heroes for civic righteousness, and to do that they must learn to be examples of civic faithfulness.

I might extend this list of "expects" to much greater length, but perhaps it is just as easy to stop here as anywhere. To put it all together:

I expect my Endeavorers to be daily witnesses for Jesus Christ, to court a constantly enlarging vision of **Jesus Christ**, that he may be to them **all** and **in** all. I expect them to grip firmly every day the thought that "**God** hath highly exalted **Jesus Christ**, and given **him** a name that is above every name; and if God the Father has so highly exalted the Man of Nazareth, then that God-exalted One must have **our** allegiance, **our** loyalty, **ourselves**. I expect my Endeavorers to be passionate lovers of **Jesus Christ**, that every thought, word, act and influence of their lives may, if possible, be testimony before the world **for Him.**

THE RELIGION OF THE JEWISH AMERICAN.

We quote the following from a recent address by Rabbi Fleischer of Boston:

"With the fulness of opportunity which is ours and the rapid development of our powers which results therefrom, we Jews of America will, by mere virtue of our public successes, achieve leadership of the Jewish cause the world over. Indeed, America is even now the practical centre of the Jewish world. In another generation this will be indisputably true. On the other hand, I doubt that direct religious leadership over his brethren will for at least another century come to the Jewish American. It takes but little imagination to realize how decidedly unjewish we seem to the average newcomer here and to the majority of Jews elsewhere.

"The progressive reform movement which has made so great headway here, while not altogether unknown in Europe, is almost characteristically and distinctively American. In the main, it represents the Jew's reaction upon democracy and his attempt to send his roots deep into the friendly Western soil, America tends to make all the faiths saner, and the growing democratic spirit tends to humanize all the religions; to shift their centre of interest from God and the past to man in the present and to man's future here on earth. Said Rabbi Hillel nearly two thousand years ago: 'If I am not for myself, who will be? But if I am only for myself, what am I? And if not now, when?'

"The most notable development and symptom in the religious life of the Jewish American are Felix Adler and his Ethical Movement. There you have in its fulness the result of the reaction of democracy and of the modern, scientific West upon the historic consciousness of the Jew. You may or you may not agree with Dr. Adler's exclusive emphasis of ethics, but, treating him and his movement objectively, you cannot deny the fact that he has uttered the sanest and most modern word on the subject of religion, and that he and his society have profoundly affected Jew and non-Jew alike towards a lessening of theological dogmatism and an increasing insistence upon ethical practice. Herein, I believe, Felix Adler at least prefigures the religion of the future.

"Indeed, in my opinion, a great body of us Jewish Americans (I do not undertake to speak for all) are ready to say frankly that we have ceased to be Palestinean, and have become jubilantly American. Already we are more nearly "up to date" than the average Christian sect. But our Americanism and our progressive type of Judaism implies the steady effort to establish a complete harmony, in thought, feeling, ritualistic expression, religious institutions and public observance, between the historic Jew and the new environment to whose freeing, uplifting influences we are giving not a grudging, but an eager, welcome.

"In that process, the adoption of our country's Sabbath will be only a small, though a significant, step. The deliberate dropping of the cycle of Palestinean holidays will also be an incident more interesting than important, merely indicating that, officially as well as privately, our minds as well as our bodies have left Palestine and become acclimated to the West. The reformation of our ritual will continue to keep pace with these changes. But a sure proof of our Americanization will be given when we have not only become as modern as the rest, but when, by virtue of our genius and our heritage, we assume the religious leadership of the West, as once we did in Palestine, and proceed to conquer the western world for a reverent monomoralism as once we marched forth to conquer it for ethical monotheism."

Mrs. Bramwell Booth writes in a London paper: "The poor are starving, and I beg you to send us some assistance for the Salvation Army's great social and rescue work among them. The poverty is heartrending, and our devoted workers are laboring night and day to visit and relieve the bitter distress, but our 'poorest of the poor' fund is absolutely exhausted. We have opened many special relief depots in the East End, the dock districts, and the provinces. Food is being supplied at half price to deserving people. Six hundreds of the dockers, unable to find work, are fed from relief vans in the early morning, and thousands of hungry children are helped by our farthing breakfasts. Nine hundred entirely homeless wanderers are relieved at two o'clock each morning. We are finding work for 1,500 poor daily. We always have 6,000 poor sleeping under our roofs in Great Britain—all being assisted in the spirit of Christian sympathy, and many, thank God, being really won to Christ. Forty-two thousand pounds are needed immediately for social and relief operations."

Church News.

California.

Martinez.—Four persons were welcomed into fellowship Sunday by letter.

Berkeley, First.—Fifteen persons were received to membership last Sunday, two on confession of faith.

Berkeley, Park.—The Park Church welcomed three persons to its membership the first Sunday of the year.

Fruitvale.—At a vesper service the last day of the old year three persons entered the fellowship of this church by letter.

San Francisco, Olivet.—Six persons united with the church at the last communion service, one of the number on confession.

San Jose.—At its New Year communion service this church added eleven to its membership, two of the number uniting on confession.

Ventura.—At the communion service last Sunday nine persons were added to the church, two upon profession. Two children were christened.

San Francisco, Park.—Reports at the annual meeting this week were very encouraging, showing all in all that the church closed the best year for many years.

Oakland, Second.—The communion service on Sunday was more largely attended than any other for a long time. Five persons united with the church, two on confession.

Palo Alto.—The Palo Alto Church has given the colored people of Mayfield and Palo Alto the privilege of holding services in its house of worship. A church organization is in contemplation.

Campbell.—Five persons united with this church last Sunday. The pastor's Sunday-school class repeated their entertainment, "A Night With the Meddah," in Saratoga last week and secured $11 for the American Board hospital at Harpoot, Turkey. This class, of high school girls, has raised $45 for missions during the last year.

Oakland, Fourth.—Twenty new scholars were enrolled in the Sunday-school the first Sunday of the year; and seven persons were received into the membership of the church, five of them on confession. Twenty-five men have joined the Men's League which was organized recently. It is thought that the number will be doubled by the end of the month.

San Francisco , First.—The twenty-eight persons received into the fellowship of the First Church last Sunday brought the membership up to 807. Eleven of the number uniting on Sunday were received on confession of their faith. The attendance at the communion service was the largest for many years. The church had an increase in its income during the year, and entered the new year with a balance of several hundred dollars in bank.

Redlands.—The First Congregational Church of Redlands entered the year 1906 with a membership of 505, a net gain of 103 for the year 1905. Sixty-six were received on confession and thirty-seven by letter; the losses by removals and death were twenty-one. The treasurer had the satisfaction of reporting at the annual meeting that of the $8,504 pledged last May toward the church debt all but $1826 had been paid, although three years time was allowed for full payment. The benevolences of the church for 1905 were about $1,600. The first Sunday of the new year five persons came into the fellowship of the church by letter, making the present membership 512.

Lockford.—The Lockford church held its annual meeting on Jan. 3, at the home of Mrs. D. M. Locke, the pastor, Rev. George H. DeKay presiding. The reports showed the church in good working order, with a total membership of 31. Two had been added during the year, and one had been removed by death. The benevolences of this church are far above the average, being over ninety dollars in all. Besides, the church had raised $650 for home expenses, about half of which was for repairs of church building; the Ladies Aid having raised $431. The Sunday-school numbers 73, with an average of 44.

Grass Valley.—The Ladies' Aid Society held a successful bazaar recently. The amount of $300 as a net sum was realized. The last payment on a high grade piano has just been made. The annual meeting showed that all bills were paid and a balance in the treasury. In the three years of the pastorate of Mr. Dell he has done much to advance the welfare of the church in all departments. He has added to the church roll the names of many new and zealous members, and especially among the young people has he increased interest and zeal by religious and literary training. As an expression of the love and esteem in which our pastor is held, not only by the members of the church, but by all our citizens, a purse containing $50 in gold was presented to himself and wife at our Christmas entertainment for their efficient service rendered the church.

San Lorenzo.—The San Lorenzo Christian Union Church recently affiliated with the Bay Association of Congregational Church. The Christian Endeavor holds a monthly service at the County Hospital. The Ladies' Aid recently held a Bazaar at which they cleared $175. The Junior Christian Endeavor, numbering 43 is well organized for effective work, under the management of Mrs. E. P. Crane. Within the organization itself there is a strong Temperance League. They are supporting a Chinese girl in the Chinese Rescue Home, Chinatown, San Francisco, at an expense of $75. They have organized among the boy members, a band of 14 pieces, and are paying a competent band master of Oakland $15 per week for instruction. The Sunday-school starts on its second years' work of the Blakesley Series. The church received one member by letter at the last communion. On New Year's Day the pastor made 38 calls on foot and 64 on horseback, making 102 in all.

Lodi.—The annual meeting of the church took place in the Odd Fellows' Hall on Jan. 5, and many pronounced it the largest and best annual meeting the church ever held. Nearly one hundred were present, and all sat down to a sumptuous dinner at noon, and at 1:30 p. m. all gathered in the Lodge room for the transaction of business. The reports of all the departments of the church work showed marked advance in all lines both materially and spiritually. The congregations at the sanctuary services are very materially increased in magnitude and interest; the Endeavor Society is exceptionally active and efficient, growing rapidly both in numbers and spiritual power. The Sunday-school is keeping pace with all other depart-

ments; and the Ladies' Aid are doing excellent work. On Sunday, Jan. 7, a large number of disciples partook of the Lord's Supper, one infant and two young men were baptized, eight united with the church, three by letter and five on confession; making nineteen accessions since the coming of the present pastor, F. M. Washburn, September 1st. The benevolences of Lodi church for 1905 represent all seven of our denominational societies, and aggregate the largest in the history of the church. Besides, considerable sums have been given to outside interests, and the church finances are in excellent condition..

Alameda.—The First Congregational Church of Alameda, under the wise leadership of Rev. L. P. Hitchcock, had great cause for gratitude and thanksgiving to God for the record of 1905. During the year 70 were added to our membership while 31 were removed, leaving a net gain of 39; in addition to which 30 new members united with us Jan. 7th, making 100 for the year's work as stated in The Pacific last week. We have paid for home expenses $4,317.85; for new church fund $23,626.15; for benevolences, $1093; making a total of $29,037, and close the year with no deficit in current expense account, and a balance of $135 on hand. Our Sabbath-school has a total enrollment of 293, a gain of 45 for the year, with an average attendance of 148. Another cause for encouragement is the fact that the attendance of Sunday-school scholars at church during 1905 averages 50 per sabbath. The spiritual life of our church, as well as others in Alameda, has been greatly quickened by the union revival services held here under the leadership of Dr. Henry Ostrom last Spring and Dr. J. W. Mahood last Autumn; and we now look forward eagerly to the coming of Rev. E. J. Baskerville in March next, under the auspices of the Laymen's League, and pray for a greater outpouring of God's Holy Spirit among us.

Pacific Grove, Mayflower.—Six persons were received into fellowship last Sunday morning, three by letter and three on confession of faith. One child was consecrated to the Lord by baptism. "The Sunday-school Quartette"—a double quartette of little Mayflower girls, trained to sing for the Sunday-school, and their sweet young voices gladden the exercises of the school, and find delightful listeners each Sunday. A successful Christmas entertainment by the Sunday-school was given Friday evening, Dec. 22nd. The numbers on the program were all taken by the children, who did exceeedingly well with their selections. A union watch meeting service was held at the Methodist church Sunday evening, Dec. 31. A praise service from eight o'clock to 9:30. Rev. J. H. Goodell, pastor of Mayflower Church, preached a sermon of much power from Luke xv: 24, which received close attention from a large congregation. From ten o'clock until eleven, there was a young people's service with songs of praise and testimonies from members of the Epworth League and Christian Endeavor Society. At eleven o'clock, a last hour of the year service was held, which proved to be of much interest. Over two hundred persons remained to enjoy the hour, which was fully and profitably occupied by prayer, numerous testimonies, and pledges for renewed and better service for the Master. The interest was kept up until voices became inaudible by clanging bell, and screaming whistle, ushering in the new year.

Notes and Personals.

At the meeting of the Congregational ministers of San Francisco and vicinity, next Monday, the Rev. C. R. Brown will read a paper on the subject, "The Creed of a Christian."

The Rev. George H. Wilbur has closed a successful pastorate of four years at Sprague, Washington, and has entered on the work at Colville. Mr. Wilbur was pastor at Soquel, California, formerly.

To the report of the committee which examined the charges made against the Rev. F. L. Newcomb there should have been added the statement that Mr. Newcomb at once acted on the recommendation of the committee and paid all claims against him by the "Modern School of Business and Correspondence." This report by a committee of the Santa Clara Association was printed in The Pacific last week. The omitted statement was in a letter to the editor from the chairman of the committee and was overlooked.

Next Monday evening in the First Congregational Church of Berkeley, there will be a rally in the interests of the foreign missionary work. Dinner will be served at seven, for which there will be a charge of fifty cents for each person. Addresses will be made by Mr. Harry Wade Hicks, one of the secretaries of the American Board, and by the Rev. C. R. Brown. This meeting is for the men of the Congregational churches of Alameda county. Persons desiring dinner should hand their names to the pastor of their churches at once or send them to the Rev. W. H. Hopkins of Berkeley.

The Congregational ministers of San Francisco and vicinity listened on Monday to a talk by the Rev. William Rader on impressions received while on his recent visit to the East. In the course of his remarks Mr. Rader stated that he was during that visit very greatly impressed by the work which is being done in the small churches. It still counts for much in the life of our nation. Contrasting the Pacific coast with the East he found here a lack of solidity and religious assurance. Among the things characterizing the religious situations East at the present time, and worthy of special note, is the great and widespread desire for a revival of religion, one that will strike deep and out of which will come more ethical living. In a reference to the coming to this country, for evangelistic work, of Dr. Torrey and Mr. Alexander, Mr. Rader expressed the conviction that the world has in Dr. Torrey a great spiritual force, saying in that connection that Mr. Moody did not attract in London as Dr. Torrey did.

Christian forces in California and all over the Pacific coast have lost a valuable worker in the death of the Rev. Dr. John S. MacIntosh, president of the Presbyterian Theological Seminary at San Anselmo. Dr. MacIntosh came to the seminary, from Philadelphia, in 1902, to occupy the chair of systematic theology. In 1903 he was elected president. In every way qualified for leadership, he entered at once on a career of wide influence in Presbyterian circles on the coast. All they of other denominations who were associated with him in co-operative Christian work, and in other ways, found themselves drawn to him as a man who had always the highest interests of the kingdom of God at heart. At the meeting of the Congregational ministers of San Francisco and vicinity, on Monday, tribute was

paid him by he Rev. William Rader, the Rev. Dr. S. H. Willey and others. Mr. Rader spoke of him as a man of fine parts and high culture, stating that as a speaker he reminded him, as to the style and delivery of the late Dr. R. S. Storrs, one of America's great pulpit orators. Dr. Willey said that he spoke his name with profound respect and even affection, and expressed the wish that we had here on the coast more men who had the spirit which Dr. MacIntosh had.

A NEW AND PROMISING WORK IN SOUTHERN CALIFORNIA.

A promising work in the way of a Sunday-school was begun about two and a half years ago by Superintendent H. P. Case, who gathered the people in a cotton-cloth school-house some two miles from Calexico, a town just starting on the international boundary, and since grown into an important center.

A church membership was soon organized and later moved into the village, where for more than a year the Rev. Mr. and Mrs. A. W. Thompson lived in a large tent which was also used as a place of worship.

During the year past an attractive house of worship has been built, and the pastor going to another field, Mr. Robert L. Glasby, a licentiate from Minnesota, and the University of that state, becomes his successor.

On Dec. 28th, a council for the ordination of Mr. Glasby met at Calexico and was organized, with Rev. John L. Maile as moderator and Deacon C. L. Hayes of Redlands as scribe. The churches of Highlands, Ontario and Reldands were represented by the pastors. The statements of Mr. Glasby were highly satisfactory, and his practical training for the ministry has been wrought out through much experience.

The ordination sermon was preached by Dr. J. H. Williams, from Ps. xxiii: 3, "He leadeth me in the paths of righteousness." The value of a path in human life was vividly shown and very pertinent illustrations illumined the thought. The laying on of hands and charge were led by the moderator, and Rev. R. B. Larkin gave the address to the people.

Greetings from the Christian denomination were given by Rev. J. F. Tout, and a friend spoke for the neighboring Methodist church whose pastor was detained. Following these exercises was the dedication of the church edifice. Mr. L. E. Srack, for the trustees, indicated the great work performed by a limited number of people in a new village in building a house of worship costing, with land, about $1,300, of which $400 is expected to come from our most helpful Church Building Society, which is ably represented on the great Pacific coast field by the tireless Bro. Wikoff.

"The significance of the house of worship in the community" was the topic of addresses by Rev. Dr. Williams and Rev. H. E. Banham, and the latter offered the prayer of dedication.

A very pleasing feature was a Christmas solo sung by little Ruth Mitchell, a primary scholar in the Sunday-school, and a daughter of the builder of the church. A trio of ladies led by Mrs. Glasby rendered a beautiful song; representing something of woman's work in this successful enterprise. With the singing of the "Gloria" and benediction by the pastor the glad company adjourned.

It may be remarked that Calexico is some 60 miles west of Yuma, and is strategic to a vast range of most fertile country which is come under irrigation. Just now the Colorado river exceeds its welcome by washing out the intercepting irrigation canal and making a course of its own along the old river bed and flowing to the north-west is filling up a great sink, making the "Salton Sea," an inland body of water some 50 miles long and probably 20 wide at the broadest.

Floods have aided this erratic movement which is being brought under control by the resources and engineers of the Southern Pacific railroad.

One of our leading church families fled from the great overflow which innudated this particular ranch, and with indomitable courage started anew in a higher locality. But this episode will soon be forgotten in the great prosperity which is assured by soil of marvelous fertility and a controlled system of irrigation.

Our minister is a man of spiritual vision and of prayer. Himself and wife are leaders in music and in social activities, and their home is a center for young men who are far from the old roof-tree. The burdens of this representative enterprise are great. Our widespread sympathy and prayer should find a center here.

Before the heat of another summer arrives a parsonage suitable to tropic conditions must be built, and this without fail. The means for this achievement are in existence, we do not now know where they are to be found. Will you help us discover them?

J. L. M.

QUARTERLY MEETING OF WOMAN'S HOME MISSIONARY UNION.

The Quarterly Meeting of The Woman's Home Missionary Union of Northern California will he held in Oakland, Second Church, Thursday, Jan. 18th, 1906.

Woman's session at 10:30. Afternoon session at 1:15. Lunch served as usual. The church is on the corner of Peralta and 10th street. Take broad gauge local to Center street station, or Electric cars on 8th or 12th to Peralta. A large attendance is especially desired.

Mrs. O. W. Lucas.
Vice-President.

OREGON LETTER.

By George H. Himes.

The annual meeting of the Oregon City church was held on the 2d inst. Full reports were made by the heads of the several departments of the church work, and all indicated substantial progress during the year. The year was closed with all bills paid. Rev. E. S. Ballinger begins his eighth year of service on March 1st. This church now has a membership of 204.

The church at Forest Grove held its annual meeting on Jan. 1st. The occasion brought together a large number of people, and a "family supper" was given in the new church. There are now 124 resident members, a gain of 18 during the year. With a new church and a new parsonage and a satisfactory financial condition, the outlook for the future is hopeful. The Ladies' Aid Society, called the "Ladies' Working Society" in this church, had a record year, raising $805.41 for furnishings of the church and other things.

At the communion service of the First Church Sunday morning there were added thirty new members, more than one-third of them on confession of faith. Dr. House preached a ringing sermon this morning, his text being Matthew xxviii: 20, "Lo, I am with you alway, even unto the end of the world," and hoped that it would be the keynote of the work of the church for the year.

SEATTLE HAPPENINGS.

C. R. G.

Rev. H. Edward Mills has resigned as pastor of Edgewater Church, in the Fremont district, and has accepted a call to become pastor of the Plymouth Church in Spokane. Mr. Mills has been pastor at Edgewater for three years and has done much to organize the church into a working body. He will be greatly missed there and in the larger circle of our church people throughout the city. Plymouth of Spokane will find in him a most cordial and genial Christian gentleman, nad his hosts of Seattle friends will wish for him a most happy and successful pastorate in the metropolis of eastern Washington

The time for the annual meeting is at hand. Union, on the brow of Queen Anne hill, held its annual social and business meeting New Year's night. Progress in all departments of church life and activity has been the order at Union under the pastorate of Rev. J. T. Nichols. Forty-one new members were added to the membership during the year. Two hundred and thirty has been the average attendance at the Sunday-school. About $1,700 has been raised for current expenses, and about $1,500 more for improvements and the liquidation of debts. A new floor has been laid in the auditorium and a new furnace is being installed. A beautiful easy chair was presented the pastor at the annual meeting as a token of the loyalty and affection of his people. The church's annual roll call service comes the first Sunday night of the new year.

University Church, under the pastorate of Rev. H. C. Mason, is taking on new life, and fulfilling well its important mission in its important field close to the State University, whose president and many of whose professors and students are regular attendants. At the annual meeting on the first Thursday night of the new year, enthusiasm ran high enough to add $300 to Pastor's Mason's salary. One hundred and fifty persons filled the tables at the annual dinner. The present membership of the church is two hundred and seventeen; eighty-one adult members were added last year. Benevolences amounted to $225, while the total amount raised for all purposes was $2,750. One Thursday night of each month, in place of the mid-week prayer meeting, a church service with sermon is held. It is well attended.

THE JAPANESE BRANCH OF THE FIRST CONGREGATIONAL CHURCH IN OAKLAND.

Last Sunday evening a memorable meeting was held at our Japanese mission in Oakland, 721 19th St, Forty-three Japanese, if we correctly understand the statement of the pastor, Rev. S. Okubo, were welcomed to membership in the First Church and constituted a branch of that church. This branch is a church so far as this: that it maintains its regular service in its own chapel at the mission; that it has its own communion services; that it manages its own finances in connection with our California Chinese and Japanese Mission, auxiliary to the A. M. A. and that it takes the initiative in the reception of members and their mutual watch and care, while it is a branch in that its members belong there; that its reception of new members will be subject to review by the First Church and will be welcomed to membership by representatives of that church; that it draws its very life in part, under Christ, from its fellowship with that church and is generously aided financially by it. Dr. Brown welcomed these members in the form usual with him and it certainly was an impressive spectacle as they passed one by one before him and the four deacons and received the right hand of fellowship. Dr. Pond had previously addressed them briefly on the sacredness of a church and the consequent responsibility of church members. Dr. Brown followed it with a sermon on observing all things whatsoever Jesus has commanded us, which was interpreted to the brethren by Mrs. Gulick. Four of the number are ladies, the rest are young men, whose bearing was that of energy, intelligence and thorough sincerity. This work has been in full operation only about fifteen months. Of the total number nearly one-half have been converted here and came in on confession. The others came as Christians from Japan; but in many of these faith that had begun to totter is now restored and strong. An impressive token of the reach of this work among the Japanese of Oakland was given by its Christmas service and entertainment held on Christmas night in Armory Hall. There were 500 chairs on the floor and every one, so far as a person on the platform could see, was occupied. Some were standing. Fully four-fifths of the audience were Japanese.

SOUTHERN BRANCH WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Letter from Miss Allen.

Nuhahtch, Nov. 13, 1905.

My dear Mrs. Renwick:

As you will see by my letter heading, I am not in Brousa. For some weeks I have been planning a trip to this villiage which is nine and a half miles from Brousa and at last I was able to make my plans fit.

I am visiting at the home of one of our graduates. The chief object of my coming is to try to get the people around to collect enough money to re-open their school and employ this girl as teacher. She was one of our brightest pupils and it is a pity she should not be teaching. She is very anxious to go on with her education and is studying all she can by herself, though ultimately she wishes to become a nurse. I have told her to teach this year, save her money and we will see what can be done for next year. Mrs. Baldwin subscribed for the Girl's Companion for her and she awaits each weekly number with great eagerness. In this paper is a correspondence column; she wrote a letter in English for it which was publihsed, and in consequence of this letter she received a card and a long letter from two of the girls who take the paper. They wished to correspond and I have encouraged her to do so.

Whenever I visit these villages, I get many ideas of what ought to be done for our girls, half of which I have not time to carry out. These suggestions as you can well believe are not how we can teach English, algebra or arithmetic, but they pertain rather to culture and moral training.

I believe the question for the right curriculnm for girl's education in Turkey needs yet to be discussed and settled upon. I am not at all satisfied. I speak not of our colleges, for the brightest girls find their way there and this is good, but I speak of schools like ours in Brousa. We educate the girls and many return a burden to their homes. For example, this morning the sister of my hostess called, a frail, delicate woman whose husband died a year ago. She has three child-

ren to support the eldest daughter is delicate and unable to earn her own living. The mother herself is also in bed. Her hopes are set on her daughter, now in school, who will be graduated next year. At her graduation she will be fitted to teach a village school. but suppose such a school does not present itself. Such girls, then, I say, should in addition learn a trade, at the same time they are getting their education. If a school is not to be found, a girl of this class can at least fall back upon her trade for a living.

Later:—Yesterday my hostess took me around to the homes of the Protestant people. Unfortunately, the people do not know Armenian and my Turkish is very poor, so I could not talk with the women. The people are in quite a bad state, there has been no preacher this year and there have been a number of disgraceful quarrels, but I am hoping and praying for better things among them. After the morning service today I met the brethren and urged the opening of the school. Five liras were promised, but the sum required for the teacher's salary is eight liras ($35.20) A few more will give small sums and I have promised to get friends interested to make up the deficit which will be about ten dollars. The people are a mere handful and really very poor, and it is a great pity that at least the school should not be kept up. And so you see, our cry is always, "more money," ah! and more faith, too. May the Lord give it to us that we may believe that the new needs as they arise mean new friends for us, and for our work!

Sincerely,
Annie T. Allen.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

Topic for January 21—Christ's Life: Lessons from his boyhood. Luke II:40-52.

(Union Meeting with Juniors).

The life of our Lord is an inexhaustible mine. It is like the deep sea. No one has ever yet sounded its depths or mapped out its subterranean wonders. It is a study which may be begun and followed over and over again. The Sunday-schools of the world are just entering upon it for the year, and it is appropriate that our Christian Endeavor societies should improve the opportunity for topics. Seniors and Juniors alike may profit from a glance at the wonderful boy. He was like other boys, yet unlike them. There was a beautiful naturalness about the youth of Christ, yet this was aureoled always by a mystic supernaturalness. Jesus was a true boy and yet there was that about him that awakened wonder and caused even his mother to keep his sayings and ponder them in her heart.

Among the lessons we may learn from Jesus as a boy, we note that he grew up as a normal boy in a normal godly home, in physical stature, in mental soundness and in religious grace. The supernatural did not make him abnormal nor a freak; it only adorned and spiritualized his expanding youth, so as to set him apart. Tradition has woven an extravaganza about his infancy and youth. "Whether the Apocryphal writers meant their legends to be accepted as history, or as fiction, it is at least certain that in most cases they meant to weave about Christ a garland of honor; yet how do their stories dwarf and dishonor and misinterpret him." The boy Jesus of the gospels is a true boy, simple, innocent, obedient and humble. He is subject to his parents, dutiful, industrious, receptive, just such a boy as would weave the sweetest tendrils about a mother's heart, and be a father's joy. This last we know from one word. We read that he grew up in favor with God and man.

Not every boy grows up in the favor of older persons. Some boys are forward, presumptuous and rough in their manners, impatient of control and thoughtless and unkind to others. This brings them into disfavor. There are boys that make their parents and teachers any amount of trouble by their unmanly ways and ungentlemanly deportment. Nothing marks a boy of right mind more surely than to have favor with those who are older. If Jesus had been a public school boy he would not have been a goody goody, or an effeminate; but we may be sure he would not have run away, or been an obstinate unruly one, but a studious, thoughtful, painstaking worker, trying to gain what he could and make the most of his youthful opportunities. Had he been a Sunday School scholar he would not have annoyed his teacher, or spoken out boisterously or persisted in inattention. He would have striven to have rewarded his faithful instructor by quiet thoughtful listening and learning through the hour. At home he would have striven to be helpful and comforting to his parents and loyal to every appointed task. Imagination may picture beautiful scenes in the humble Nazareth cottage, and in the primitive shop. Art has shown him fashioning yokes and crosses. This may help to make his young artisan life vivid; but it is all imagination, if not fancy. The best in general we know is that he grew in size, in mind, and in favor with God and man.

The temple scene when he was twelve years old, among the rabbis shows his thirst for knowledge. Not even the fascination of a caravan journey back to his home could woo him away from his desire to learn. From the narrative we learn that he was a good listener. He not only enquired but was attentive, kept his ears open, that nothing might escape. Most boys perhaps are better at asking questions than at listening, but the latter is a most important disposition to acquire. To be a good listener is to be a sure favorite as well as, in time, a well informed man. The enquiring habit is more natural and easy than the listening, but Jesus heard as well as questioned. Students of the mind and especially the growing mind tell us that the habit of attention is the most fundamental and primary of all. It is the first condition of the scholar as it is deeper still the first condition of the man.

But he did not allow his budding questions to blast before they unfolded. He kept the doctors busy with them so that they marvelled. Then we learn from this Christ boy the lesson of early piety. He began to be about his Father's business at the very dawn of his responsible life. Boys "get confirmed" at his age now, and then leave Sabbath-school to go into business, or get ready for it. But alas how few attend diligently to the Father's business after twelve! We are thankful there are so many, but how blessed would it be if there were only more. Junior societies are training many. May the societies greatly multiply! If more fathers were like Joseph and more mothers like Mary, and more homes like theirs, nurseries of piety, there would be more. Jesus grew from infancy to boyhood and from boyhood to manhood without any other thought than to be about his Father's business ever. Some of us cannot help thinking that it would be so always if all homes were right.

Our Boys and Girls

TIME ENOUGH.

Two little squirrels, out in the sun,
One gathered nuts, the other had none.
"Time enough yet," his constant refrain,
"Summer is still only just on the wane."

Listen, my child, while I tell you his fate;
He roused him at last, but he roused him too late,
Down fell the snow from the pitiless cloud,
And gave little squirrel a spotless shroud.

Two little boys in a school-room were placed,
One always perfect, the other disgraced.
"Time enough yet for my learning," he said,
"I will climb, by and by, from the foot to the head."

Listen, my darling: Their locks have turned gray,
One as a governor sitting today;
The other, a pauper, looks out at the door
Of the alms-house, and idles his days as of yore.

Two kinds of people we meet every day;
One is at work, the other at play,
Living uncared for, dying unknown—
The business hive hath ever a drone.
Tell me, my child, if the squirrels have taught
The lesson I long to impart to your thought,
Answer me this, and my story is done—
Which of the two would you be, little one?
—Exchange.

RUBY'S OLD RED DRESS.

"Come, Ruby," said Mrs. Ward to her little daughter, "the rain last night ripened the blackberries on Lone Pine hill, and I want you and Roy to gather as many of them as you can."

"Oh, good, good!" cried Ruby, dancing around; "where's my sunbonnet and a basket?"

"You'll have to take more than one basket," said her mother from the pantry. "It's a going to be pretty good day's work to fill all the things I shall give you. Now, you run and change your dress—put on that old red one."

"Why do I have to change my dress?" asked Ruby. "That old red thing is too short."

"Even if it is," answered her mother, "it's good enough to pick berries in. Run along now, and do as mother tells you. You won't be ready by the time Roy is, and I want you to hurry, so as to cross the track before the eight o'clock passenger comes along."

"All aboard!" shouted Roy, as he rattled up with his little express wogan. His mother gave him the baskets and pails, and went to look after Ruby, who stood, pouting, by the bedroom window.

"Why, Ruby Ward!" said her mother, "do you want your brother to go alone to pick berries?"

"No, mamma," wailed Ruby, tugging at her buttons. Mamma pinned the curly brown hair into a "knob" on top of her little girl's head, gave her a waterproof cape in case it should rain, and some old stockinglegs to keep the fat little arms from sunburn and scratches.

At last they were ready and so eager were they that they ran nearly all the way up a hill, and then, after a short rest, Roy proposed that the coast down. Baskets and pails were tied fast to the wagon, and, with Roy as steersman, they fairly flew down the slope and across the track at the base of old Lone Pine, where the huge tree that had given the hill its name lay prostrate, shattered by lightning.

A large boulder, dislodged by the fallen tree, had plowed its way down the hillside, and with the broken treetop lay across the track, just beyond a sharp curve.

"I believe that loud clap of thunder we heard last night bursted the old pine," said Roy. "Hark!" he exclaimed, listening. "There's the whistle for Burnham's Station. In ten minutes she'll be down here and go smash!"

The boy knelt beside the boulder, and looked over it at the track beyond.

"No, sir, Ruby," he exclaimed, "the engineer can't ever see this in time to stop 'er."

"O Ruby, your dress," he cried. And seizing the garment in both hands he fairly tore it from his astonished sister, and was off with it, leaving her standing with bare neck and arms.

Ruby drew the wagon into the shade of some roadside bushes, put on the cape, and scrambled up to a point from which she could see her brother and the advancing train.

Now she could see the black smoke, now the engine, and now it was on the down grade; and there was Roy, bravely waving his tattered signal.

Ruby's heart beat wildly as the great black thing drew near, and came to a halt just as it reached Lone Pine curve. How the engineer thanked Roy again and again! And how the passengers cheered when they saw the boy!

The track was soon cleared, and the train, after cautiously feeling its way over the damaged places, sped on and away.

It was not so easy, after this excitement, for the two children to settle down to steady work; but they did work, and so well that they returned in time for supper with every dish full.

The story of their adventure had gone before them, so that they missed the joy of its first telling, but their proud family gave them a warm greeting. Mother had some special nice teacakes for supper, while father beamed down upon his little son, and asked him if he was not afraid when the engine came down at him.

"'Fraid! No, sir," said Roy. "Did the engineer think I acted fraid?"

"No," answered his father, smiling; "he said you seemed quite cool."

"Anyway," remarked Ruby between mouthfuls, "I'm glad I minded mamma and wore my old red dress."—J. O. Carlton, in The Missionary Protestant.

GOOD THINGS TO KNOW.

That it takes two to prolong a family quarrel; one can therefore terminate it.

That filling a house with bargains keeps a couple from owning the house in which they place them.

That if we thought all we said we'd be wise, but if we said all we thought we'd be foolish.

That proud people seldom have friends. In prosperity they know nobody; in adversity nobody knows them.

That to make long-lived friendships one must be slow in making them.

That the woman who gains a trifle meanly is meaner than the trifle.

That "it is less pain to learn in youth than to be ignorant in old age."

That if she cannot throw brightness over her home, it is best not to throw a wet blanket over it.—Woman's Life.

THE GOLDEN EGG.

Father: "Now, see here! If you marry that young pauper, how on earth are you going to live?"

Sweet Girl: "Oh, we have figured that all out. You remember that old hen my aunt gave me?"

"Yes."

"Well, I have been reading a poultry circular, and I find that a good hen will raise twenty chicks in a season. Well the next season that will be twenty-hens; and as each will raise twenty more chicks, that will be 420. The next year the number will be 8,400, the following year 168,000, and the next 2,360,000! Just think! At only fifty cents apiece we will have $1,680,000. Then, you dear old papa, we'll lend you some money to pay off the mortgage on this house."—New York Weekly.

THE GLORY SONG.

The following is the chorus of the "Glory Song," translated into the Australian aboriginal language:

"Yo bir-ra-ga, yug,gad-ya ngea,
Yug-gad-ya ngea, yug-gd-ya ngea,
Wern-doon dhur-ram-mur-ran, di-ga muntha,
Bir-raga yug-gad-ya, yug, gad-ya, ngea."

For the Quiet Hour.

ONE LITTLE WHILE.

My heart is tired, so tired tonight—
How endless seems the strife!
Day after day the restlessness
Of all this weary life!
I come to lay the burden down
That so oppresseth me,
And, shutting all the world without,
To spend a while with thee,
Dear Lord,

To spend a while with thee!
I would forget a little while
The bitterness of fears,
The anxious thoughts that crowd my life,
The buried hopes of years;
Forget that mortal's weary toil
My patient care must be.
A tired child, I come tonight,
To spend a while with thee,
Dear Lord,

One little while with thee!
A foolish, wayward child, I know—
So often wandering;
A weak, complaining child—but, O!
Forgive my murmuring,
And fold me to thy breast,
Thou who has died for me,
And let me feel 'tis peace to rest
A little while with thee,
Dear Lord,
One little while with thee!

—From the Christian Standard, author unknown.

THE GOOD OLD WAY.

Henry Van Dyke.

I earnestly advise you to ask for the old paths, where is the good way.

I do not regard this as a mere counsel of conservatism, an unqualified commendation of antiquity. But in the realm of conduct that which is altogether original is likely to be false, and that which is true is likely to have some footprints on it. When a man comes to us with a scheme of life which he has made all by himself, we may safely say to him, as the old composer said to the young musician who brought him a symphony of the future: "It is both new and beautiful, but that which is new is not beautiful, and that which is beautiful is not new."

But this is by no means the same as saying that everything ancient is therefore beautiful and true, or that all the old ways are good. We must discriminate among the antiquities—a thing as necessary in old mohairs and old books as in old ways.

Experience has been compared to the stern light of a ship, which shines only on the road that has been traversed. But the stern light of a ship that sails before you is a headlight to you. You do not need to try everything for yourself in order to understand what it means. The writer of Ecclesiastes tells us that he gave his heart to know madness and folly, and that it is vanity and sions, not knowing how we shall use vexation of spirit. It will be a wise economy for us to accept this lesson without paying his tuition fee over again.

It is perfectly safe for a man to accept it as a fact that fire burns without putting his hands into the flame. He does not need to try by perilous experiments with his own soul in order to make sure that lust defiles, that avarice hardens, that frivolity empties, that selfishness cankers the heart. He may understand the end of the way of sensuality by looking at the old pleasure-seeker, "Gray and gat-toothed, and lean as death, mumbling the dainties that he can no longer enjoy, and glowering with bleared eyes at the indulgences which now mock at him while they tempt him." The goal of the path of covetousness may be discerned in the face of any old money-worshipper, keeping guard over his piles of wealth like a surly watchdog; or, perchance, he has failed, haunting the places where fortune has deceived him, like an unquiet ghost.

Which are the nations that have been most peaceful and noble and truly prosperous? Those that have followed pride and luxury and idolatry, or those that have cherished sobriety and justice, and acknowledge the divine law of righteousness? Which are the families that have been most serene and pure and truly fortunate? Those in which there has been no discipline or restraint, no common faith, no mutual love, or those in which sincere religion has swayed life to its stern and gracious laws, in which parents and children have walked together to the house of God, and knelt together at His altar, and rejoiced in His service?

It will be well for us if we maintain as our fathers did the sanctity of the family, the sacredness of the marriage vow, the solemnity of the mutual duties binding parents and children together. From the households that followed this way have come men that could rule themselves as well as their fellows, women that could be trusted as well as admired. Read the history of such families and you will understand the truth of the poet's words:

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power."

Rest! Rest! How that word rings like a sweet bell through the turmoil of our age! We are rushing to and fro, destroying rest in our search for it. We drive our automobiles from one place to another at furious speed, not knowing what we shall do when we get there. We make haste to acquire new possessions them when they are ours. We are in a fever of new discoveries and theories, not knowing how to apply them when they are made. We feed ourselves upon novel speculations until our heads swim with the vertigo of universal knowledge which changes into universal doubt.

Then, in an hour of silence, the Spirit of wisdom whispers a secret to our hearts. Rest depends upon conduct. The result of your life depends upon your choosing the good way and walking in it. And to you I say, choose Christ, for He is the way. Take His yoke upon you and learn of Him, and ye shall find rest unto your souls.—Philadelphia Methodist.

Love contains no complete and lasting happiness save in the transparent atmosphere of perfect sincerity. To the point of this sincerity, love is but an experiment; we live in expectation, and our words and kisses are only provisional. But sincerity is not possible except between lofty and trained consciences. Moreover, it is not enough that these consciences should be such; this is requisite besides, if sincerity is to become natural and essential—that the consciences shall be almost equal, of the same extent, the same quality, and that the love that unites them shall be deep laid. And thus it is that the lives of so many men glide away who never meet the soul with which they could have been sincere.

But it is impossible to be sincere with others before learning to be sincere toward one's self. Sincerity is only the consciousness and analysis of the motives of all life's actions. It is the expression of this consciousness that one is able later to lay before the eyes of the being with whom he is seeking the happiness of sincerity.—Maurice Maeterlinck, in Century.

"A revival can be had in any church that will pay the price. If a few devoted Christians will get together, and put themselves entirely at God's disposal for Him to use them as He will, and then will begin to pray unitedly for a revival in their church, and be willing to pray on and on until they have prayed it through, and then will go out and do personal work among their friends and others, a revival will soon break out. This is a prescription that never fails. Of course the ministers are of first importance in a revival, but even if a minister opposes he can be changed by prayer or a revival can be had without him. However, I believe the ministers of the churches in America are really longing for a revival."—

Sunday-School Lesson

Pleasant Fields of Holy Writ.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair.—Tennyson.

The International Sunday-School Lesson.

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First Quarter. Lesson III.

Luke 2: 40-52. January 21, 1906.

The Boy Jesus.

One incident—only one—of Jesus' youth is preserved. If analyzed, it will be found to be the whole period in epitome—the spirit, traits, acquirements of Jesus before entrance upon his public career.

The Child among the doctors is no anachronism. It is in strictest accord with Jewish custom. The sittings of the rabbis were open to all. "Sons of the law," Hebrew youths twelve years and over, were especially welcome, and encouraged to show what they knew. The catechetical was the favorite method. "What meaneth?" was on the lips of teacher and taught. What surprised the doctors in this Galilean boy was the absence of stereotyped rabbinical phrase. No touch of schools or schoolmen was on him. Here was originality divine—the truth free from the scholastic barnacles of gloss and paraphrase, yet a childish gentleness and humility transfusing all.

The conversation between Mother and Child casts at least a ray on that inexplicable relationship. It is as if Mary had said, "Son, here is your first act that surpasses my comprehension." There is more of pathos in it than querulousness. His answer, dutiful and affectionate, is: "Mother, I'm surprised you sought me anywhere but in my Father's house, where His matters are considered. I thought you knew the interest, unknown to others, which would attract me and hold me here."

Analysis and Key.

I—The feast announced.
  Festal caravan to Jerusalem.
  Route and incidents by the way.
  Jesus and his parents in the company.
II—Arrival in Jerusalem.
  What interested the Boy, Jesus.
  Dawning consciousness of His Character and commission.
III—Jesus among the doctors.
  Accordance with Jewish custom.
  Socratic method—asking and answering.
  Probable theme of inquiry.
IV—Jesus and His Mother.
  The ideal of filial obedience.
V—Effect of incident upon character.
  Growing knowledge of nature and vocation; parallel to physical and mental evolution.

The Teacher's Lantern.

This incident, at first blush a pictorial affair, bristles with lessons for parents and children, for teachers and pupils. It is the anatomy of a child's heart for the child himself, and for the would-be helper of the child. * * * The Child Jesus was the ideal learner. He kept filling with wisdom. He stored His memory with Scripture, and in addition persistently drew from His environment, physical and social. The evidences of the accuracy and wideness of His observations abound in His discourses. It was this that prepared Him to be the ideal Teacher. * * * The home of Jesus had a beautiful setting of physical scenery. Nazareth, with its white domes and abundant foliage, has been described as a handful of pearls in a goblet of emerald. Hermon, Tabor, Carmel, the sea and Esdraelo were in sight. The expression made on Jesus' mind is evident from its reproduction in His parables. * * * Social life was also unique. There was art and traffic. The teeming population was so infused with Greek spirit as to be called "Gentile." It must have influenced the Youth Jesus. * * * But home was chief factor in the evolution of Jesus' character. The Hebrew home was a night-blooming cereus. Paganism knew nothing worthy the name of home. Oriental children were, as a rule, dismissed to the company of slaves. * * * In the Jewish household, on the contrary, the sweetest confidence maintained between parent and child. "Father, what meaneth this?" was often on the child's lips, and to describe the intent of ceremonial or memorial was the father's delight. There were eight well-defined stages in the religious nurture of Hebrew youth. The sacred name greeted his eye on the doorpost as he came or went. He must needs learn his Shema and Hallel. He had his own birthday text, an acrostic from Scripture which spelled his name. The thoroughness of Jesus' training is evident from the familiarity with every part of the Old Testament, in both Hebrew and Greek which he showed.

THE STORY OF TWO SEA CAPTAINS.

Captain Rankin, of the "Galatea," hated Captain Frazier, of the "Norwalk," a rival boat, and Captain Frazier hated him. They were once out in a violent storm, in which the "Galatea" had her shaft broken.

The ships came within hailing distance.

"Shall we speak the 'Norwalk,' sir?" asked the second officer.

"Not if we can help it, sir," responded the skipper.

But the indecision on the "Galatea" was dismissed by a wigwag signal coming from the "Norwalk's" mainmast.

"What's the trouble?" it read.

Then the "Galatea" signalled the reply, "Shaft broken—unmanageable."

"Shall I take off your passengers and crew?" asked the "Norwalk."

"Can't tell yet," was the reply.

The next sentence that glimmered from the "Norwalk's" signal lights furnished the inspiration for a hymn that has been sung all over Christendom.

It was "I'll stand by until the morning—subject to your command."

The next night the two rivals rode into port together, the disabled "Galatea" being towed by the belated "Norwalk."

After their passengers and cargoes had been discharged, Captain Rankin walked over to the "Norwalk's" pier, where Captain Frazier was giving orders.

"Goin' uptown, Fraz?" he asked.

"B'live I am, Rankin," answered Frazier.

And the two grizzled sea-dogs who had not spoken in years strolled uptown, arm in arm.

KEEP CLIMBING.

I only keep a-climbing,
I know the stars of God are overhead;
And by that far-off streaming spirit-wand,
The Meteor's gleam, I know that I am led;
And so I keep a-climbing.

I only keep a-climbing.
It may be yon blue range will be the last,
It may be many others loom beyond,
And yet I know the summit will be passed;
And so I keep a-climbing.

—Prof. Henry Meade Bland in the "Christian Advocate," New York.

FOR BOYS TO THINK ABOUT.

It is easier to keep out of jail than to break out, provided you begin in time.

It is easier to avoid forming a bad habit than it is to break away from a bad habit.

The dollar you earn and spend is only a dollar; the dollar you earn and save is two dollars.

He who makes it his rule always to earn his dollar before he spends it, will never be a beggar or a slave to debt.

It is easier to avoid beginning to tamper with tobacco and strong drink than it is to free yourself from the appetite if it be once acquired.

Poverty may keep a boy down for a time, but if he has in him the true metal, he will rise. Jay Gould was a poverty-stricken surveyor. George W. Childs ary of four dollars a month. John Wanamaker started business on a salary of a dollar and a quarter a week. Andrew Carnegie began life on a weekly salary of three dollars. Abraham Lincoln was a miserably poor farmer's son. Andrew Johnson was a tailor apprentice boy, and learned to read after he was married. James A. Garfield was a poor widow's son, and as a barefooted boy drove mules on the tow-path of an Ohio canal.—Religious Telescope.

Heavy work in youth is quiet rest in old age.

"Where's Edythe?"

"She's up in her studio hand-paintin' a snow shovel."

"Where's Gladys?"

"In the library writin' po'ery."

"Where's Clarice?"

"She's in the parlor playing the pianner."

"Wher's Gwendoline?"

"Up in her boudoir curlin' her hair."

"And where's ma?"

"Maw? Oh, maw's down in the kitchen gettin' dinner for the bunch." —Houston Chronicle.

A teacher in a Western public school was giving her class the first lesson in subtraction.

"Now in order to substract," she explained, "things have to always be of the same denomination. For instance, we couldn't take three apples from four pears, nor six horses from nine dogs.

A hand went up in the back part of the room.

"Teacher," shouted a small boy, "can't you take four quarts of milk from three cows?"—Harper's Weekly.

Sing a song of sixpence, you fellow full of rye; with not a cent to bury you tomorrow, should you die. The keeper's in the barroom, counting out his money; his wife is in the parlor with well-dressed sis and sonny. Your wife has gone out working and washing people's clothes, to pay for old rye whisky to color your red nose.—The Missouri Issue.

You will do the greatest services to the state, if you shall raise not the roofs of the houses, but the souls of the citizens; for it is better that great souls should dwell in small houses than for mean slaves to lurk in great houses.—Epictetus.

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SUPPLY AND DEMAND.

A rich man sat him down one night to dine;
Rare was his food, superb his priceless wine.
A poor man, hungry, lurked without the gate,
And craved a crumb from off the rich man's plate.
Yet neither rich nor poor man ate that night:
One had no food, one had no appetite.
—Sam S. Stinson, in Lippincott's.

Have love! Not love alone for one,
But man as man thy brother call;
And scatter like the circling sun
Thy charities on all.—Schiller.

The surest and the shortest way to make yourself beloved and honored is, indeed, to be the very man you wish to appear. Set yourself, therefore, diligently to the attaining of every virtue, and you will find on experience that no one whatsoever but will flourish and gain strength when properly exercised. —Socrates.

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